

THE CHRISTIAN CENTURY



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Number 42

Efficiency

Editorial

A Vision of the Dead

By Joseph Fort Newton

OCT 25 1915

CHICAGO

News From the Foreign Society

Dr. Pickett, of Laoag, Ph. Is., writes: "After a long vacation, we were able to get another supply of German medicines. I laid in a supply of 2,000 pesos' worth, using the money granted by the government for the purpose. Patients are coming every day. One morning we treated seventeen. The treatment of the tropical yaws comes near being a miracle."

B. L. Kershner, of Manila, Ph. Is., writes: "In response to the urgent request of men of the country churches, I started some lessons in Teacher Training by correspondence. The class now has an enrollment of thirty and has worked up some enthusiasm. It seems to be promising work, but requires a great deal of time and energy. The result of the venture seems to be to give the leader a pretty long daily schedule."

The boys' school in Wuweichow, China, opened with twenty-three scholars; the girls' school having only twelve, but the teachers believe that more will come in. Good crops are reported in that whole section of China. This should mean a happier winter for the people in the country and a better trade for the cities.

C. S. Settemyer reports that the work on the Science Building of the University at Nanking, China, and on the several new homes has gone on with varying rapidity. The missionaries were having considerable difficulty with the contractor. He lacks capital and good managing ability.

The new day school at Hsia Kwan is nearly completed and will be occupied before this reaches readers. The teachers at the Drum Tower continued their free summer day school through August, and it was greatly appreciated by the parents and boys.

The missionaries in China have much to

say about F. E. Meigs and the loss sustained by his death. He gave his life for the church and schools in Nanking and vicinity. His body was completely worn out, but his mind was clear and hopeful and energetic until the last. His place is a large one and it cannot be filled. He was one of the most useful men in the university and in China.

H. C. Hobgood and Dr. Frymire, of Africa, made a long tour into the back country. At Bongale they baptized 7. They spent four nights at Eyete and baptized 21. The same steamer that brought this report brought H. C. Hobgood, also, who has returned on furlough.

Dr. W. A. Frymire, of Lotumbe, Africa, reports that this is the time for pneumonia and that it is both prevalent and destructive. He writes that many cases came in during the month of July, among them seven from Bolege and others from Longa. In the month of July 120 different persons required care. The separate treatments given numbered 1,030.

Dr. and Mrs. G. J. Barger are on their way to the Congo. Among the passengers on board their ship are twenty-two Protestant missionaries.

Miss Eck writes that during the month of July the printers have set up and printed the first spelling book, prepared by Mr. Hobgood, have reprinted Mr. Hensley's "Old Testament Story Book," have reprinted a school book, besides tracts, marriage certificates and circular letters, amounting to 98,740 pages.

D. O. Cunningham, of Bilaspur, India, writes that the work is now being held up because of cholera, which has been very bad in Bilaspur and the surrounding villages for three weeks.

F. M. Rains, Secy.

Walter Caines of Australia and F. H. Tillock and W. C. Fowler who were at Phillips Bible Institute last year. They are all efficient preachers and desire to be of service to the churches within reach of Bethany, while in college.

W. B. Taylor.

BRIEFER NEWS NOTES.

"The Heresy of Silence," was the subject of a Sunday morning sermon by Graham Frank at Liberty, Mo.

Sunday, Oct. 10, was Butler College Day at Columbus, Ind., Tabernacle church. The pastor, W. H. Book, gave the morning service to President T. C. Howe and Professor W. C. Morro, and the evening service to Professors Underwood and Kenyon.

S. Grundy Fisher, who headed the ministers' committee in the liquor fight in Minneapolis, writes that the effect of the campaign in the churches was like a great revival. He says that though the dregs lost by 8,000 votes, the politicians dug their graves and that two years from now Minnesota will be dry from river to river.

Carl Burkhardt opened his new ministry at Franklin, Ind., Oct. 3, by preaching a sermon whose thesis was the unfinished work of Christ. "I am glad," he said, "that Christ left work for us to do, for thereby we have fellowship with him." Mr. Burkhardt's pastorate opens very auspiciously.

Dr. J. W. Lowber, of Texas, has recently been lecturing in Kansas churches.

A class for mothers has been organized in the Sunday school of First Church, Springfield, Ill. Its purpose is to teach mothers how to teach the facts of sex life to their children. There will be a course of twelve lessons and the membership of the class is limited to twelve students. Mrs. Lora Robie, a mother, a graduate of the University of Chicago, who has spent some time preparing herself to do this work for the church, is the teacher.

Definite goals for the coming year were placed before the Gibson City, Ill., Sunday-school by the superintendent at the rally day exercises on Sept. 26. The pastor, C. J. Robertson, writes that the promotion exercises on that day were interesting and inspiring. The congregation is co-operating with other churches of the place in a union evangelistic meeting to begin Oct. 24.

Randolph Cook has removed from Trinidad, Colo., to Albuquerque, N. M., where he has taken the pastoral leadership of the church until recently in charge of Charles L. Dean, who is now in Canon City, Colo.

T. W. Grafton, of Indianapolis, and David H. Shields, of Kokomo, were leading speakers at Sunday-school conference at Ninth street church, Logansport, Ind.

The Every Member Canvass was made by Central church, Rockford, Ill., recently. W. B. Clemmer is the pastor.

Maywood Church, Chicago, has been working modestly but faithfully for several years under the leadership of Victor F. Johnson who devotes most of his time to business pursuits. The congregation has recently finished paying for a lot and will go on to build soon.

Judge Lobingier Honored by Many Groups on Vacation Trip.

During the furlough of Judge Charles S. Lobingier, of the United States Court for China, who has been in this country several weeks, the First church, of Lincoln, Nebr., is planning to hear him speak on two evenings, once at prayer-meeting and again at a larger meeting to which the general public will be attracted. Judge Lobingier was received with great interest by the citizens of Hebron, Nebr., his boyhood home, who met in the courthouse to greet him and hear him speak. Dr. Ames and the men of Hyde Park church, Chicago, of which he is a member, gave a dinner in his honor when he passed through the city. Judge Lobingier will sail for China the last of this month.

Transylvania College Notes

H. Clay Hobgood, of Madisonville, Ky., a graduate of 1912, who has been in Africa as a missionary of the F. C. M. S., for the past three years, is home on a furlough. He is spending several days with friends at Transylvania, and gave an interesting talk on his work in the foreign field at chapel.

President Crossfield has just returned from a ten days' trip to the East. While away he attended the inauguration of Dr. J. Ross Stevenson as president of Princeton Theological Seminary, and Dr. J. Richie Smith as professor of Homiletics. He was also present at the inauguration ceremonies at Lafayette College, Easton, Pa., of which Dr. John Henry MacCracken is the new president. On the 22nd President Crossfield will deliver an address at the Rural Church Institute and School of Methods at North Middletown. Several of the professors are also on the program.

Mr. George Manifold, College of the Bible, 1896; A. B. Transylvania, 1900; M. A.,

Transylvania, 1915, who is now in Harvard University, has been granted a scholarship in that institution. Mr. Manifold is working for the S. T. B. Degree.

Among the student body this year five are from southern California, four from Memphis, five from Louisville, four from Kansas, three from Maryland, four from Oklahoma, three from Arkansas, with representatives from about thirty of the states and five foreign countries. Marshall Dunn, A. B., Wisconsin University, 1915, is pursuing work leading to the B. D. degree. T. F. Coyle, a former student of Leland Stanford Junior University, has matriculated for the A. B. degree. Aaron Sund, of Vase Sweden is now in his fifth year in Transylvania. Schoichi Imamura, a graduate of Toyko, Japan, has entered as a graduate student, having had his degree in the University of Toyko. He is a candidate for the B. D. degree. There is quite a group from Australia, the last to arrive being Mr. Fred Kefford of Melbourne.

Opening of Bethany College

In all the history of Bethany College she has never had such an auspicious opening as in this year 1915. She has a larger enrollment than at the close of any other fall term. She has the largest freshman class by far; about one hundred have applied for freshman standing. The Agri-ministerial department has shared in the fifty have signed for the course. The crease until we have the largest enrollment of students of strict ministerial standing and some of the most promising men we have ever had in Bethany College.

The splendid memorial church is completed, costing about \$40,000 and will be dedicated Oct. 10th 1915. It is one of the most beautiful church buildings in connection with any of our colleges and is admirably suited for the training of young men and women for efficiency in modern church work. It is not only a fitting memorial to the "Fathers of the Restoration" movement

but a monument to the faith and wisdom of the heroic friends of Bethany for a larger work in the Kingdom.

The Department of Bible-school Pedagogy, memorial to Herbert Moninger, is meeting with a hearty reception. In its beginning we have not been able as yet to present the full course outlines but each year shall add studies as the classes advance until the entire course is presented. Prof. H. Newton Miller, who occupies the chair of Bible-school Pedagogy will be in vital touch with the Bible School when we get into the new church and will strive to make it one of the most efficient Sunday schools in the brotherhood.

The ministerial association of which John Ray Clark is president has not only its largest enrollment but has begun its work with greatest enthusiasm. Among the new members are Brother Clark Moore of Nova Scotia; Alexander Betterly, of Ontario;

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CHICAGO

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

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Efficiency

CAN "EFFICIENCY" BE OVERDONE?

It would be a strange sort of reasoner who would undertake to say so.

If a piece of work is worth doing, it is worth doing well, and efficiency means simply the doing of a given piece of work as well as it can be done.

It means the utilization of all available resources; it means the economizing and conservation of all these resources against waste and misdirection; it means a vigorous attack and it means a persistent following up, a determined seeing through of the thing that is begun until it is altogether accomplished.

Surely a virtue like this cannot be overdone.

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But it is quite conceivable that absorption in the pursuit of efficient methods might divert attention from the essential task itself, drain off energies that ought to be expended upon the real object of endeavor and finally obscure or altogether eclipse the real object.

It is quite possible for men or churches to become so obsessed with means that they have no awareness of ends; quite possible to become proficient in the forms of religion, the mechanism of religion, and never to have gotten a vital hold of the substance of religion at all; quite possible for the institutions of the Church to call into play the wit and enthusiasm and even the loyalty of its members and yet leave them to awake some day in disillusionment, asking, "What is the good of it all?"

This transvaluation of values, the substitution of efficiency for substance, is the root weakness of the modern Church.

It is a kind of weakness that is not obvious.

In spite of it the Church is able to appear strong.

There is more activity in the Church today than ever before, more money raised, more organizations, more efficiency in running the organizations, more energy expended in doing Church work than ever before. And the vast energies of the Church are really productive of much good in social and individual uplift.

But somehow those of keenest spiritual insight, whose insight grows out of their own heart-hunger for the living bread of God, are not satisfied with what they find in the churches.

They are not hostile; their criticisms are not impatient; often their discontent is not openly acknowledged; they keep right on loyally bearing their part of the responsibility for church duties; but they feel the leanness and hollowness, and often the coarseness, of the church life and even of those features of church life that are regarded by others as most successful.

In a letter from a woman of unusual nobility of soul who is face to face with problems that involve the deeper spiritual realities and who is earnestly seeking guidance, she tells of the relinquishment of his pastorate by a spiritually minded minister whose sermons and character had been a great support to her. He had found so scant a response to his strong, thoughtful and constructive message that the financial support soon failed also, and he left. "Our people have been used to an organizer, a driver," she says, "the spiritual problem has never been brought home to them,

and mainly what they want in their minister is that he shall keep the church *going*."

Here, again, is the pastor of one of the strongest churches among the Disciples; he is well known in the brotherhood as an "efficiency expert." His mind seems to be alive with new schemes and methods of doing things, and with new things to do. His church is a bee-hive of activity. His Sunday-school is as palpitant with vitality as a crowd at a foot-ball game. A contest is on all the time. Success is written over every activity and department.

But member after member of that church has expressed his lack of satisfaction in the things of the soul.

These members are not disloyal; they are simply hungry.

Their pastor's whole mind is taken up with the mechanism of the church. He is a splendid technician.

But his imagination seems to have gotten hard; his messages are said to be metallic; and the church services are full of distractions that leave but scant chance for the informing and growth of the inner life.

Is this church efficient? Yes. But to what end?

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We are not suggesting that such a church does no good. No sane and fair man will deny that such a church does good. It will even be willingly conceded that the engaging of people in the sheer task of keeping the wheels of the church running has a certain religious value for those who engage in it.

But the religious value is in the nature of an unconscious *by-product* of all this institutional activity.

And we do affirm, with great depth of conviction and feeling, that religion—in the sense of an inner, spiritual experience of God—ought to be the end consciously aimed at by all the activities and services of the Church.

And we further affirm that a Church that holds its religious character and purpose so habitually to the front of its mind that its methods and organizations are constantly subjected to the test of their religious value will be a very different kind of Church from most of those that today boast of this virtue of efficiency.

The technique of religion has taken on an altogether exaggerated importance in the modern Church for the simple reason that the substance of religious experience is thin and pale.

Where religion itself is vital, where it has actual control of the inner personal life, the clang of the machinery of it is not heard. Indeed a vital religion needs only the simplest machinery. The science of its technique is not subtle nor even sophisticated. It does not need to be galvanized by "efficiency methods," because it is inspired by its possession of a Truth whose redemptive power, demonstrated in the souls of its members, is self-impelling.

Our Church mind is too much cluttered up with methods—evangelistic methods, Sunday-school methods, efficiency congresses.

Many of us have lost the gospel in the very machinery we have so artfully devised to propagate it.

The hungering human heart of the Church and of the world will not find God until our technicians and tinkers make way for His priests and prophets.

The Vision of the Dead

BY JOSEPH FORT NEWTON

THE APOCALYPSE of St. John, said Milton, is the majestic image of a high and stately tragedy, shutting up and intermingling new solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies. It is a Book of Vision, forecasting, in forms now vague, now terrible, now unspeakably grand and lovely, the final issues of the life of man and the world. Far beyond the shadows of time and death and sin, it foresees, with a triumphant and all transfiguring faith, the ultimate victory of the right and the overthrow of evil—a new earth over-arched by a new heaven, and the City of God descending. It is the vision of a Christian seer who, amid the tragedies of earth and the overturnings of history, appeals to the high court of eternal Judgment.

St. John lived to be ninety years of age, and is said to have been the only one of the Apostles who did not wear the crown of martyrdom. Despite his infirmities, as life deepened into twilight, and he looked upon the world in the light of Jesus, seen through the sunset air of memory and hope, his gospel became so simple that he was wont to sum it all up in a sentence, oft repeated as they carried him about on a cot: "Little children, love one another!" That was the heart of his Christian faith, the whole of it, and on the lonely isle of Patmos it brightened into a vision so radiant that the dark earth seemed a shadowy phantom and heaven the supreme reality. With what clear insight Browning reads this vision in the "Death in the Desert," showing how the seer, with his bright dying eyes, foresaw all the subtle attacks on the faith of his Master, and won our battles before they were fought. As Hugo said, here we touch that sombre portal that leads toward God himself; some one seems to push us from behind, and the dread entrance, in vague outline, rouses mingled terror and longing.

A PASSION FOR RIGHTEOUSNESS.

Now, consider the dignity of this vision, its vastness, its inconceivable solemnity, its exquisite and noble reserve. Here is no shallow optimism shouting itself hoarse about certainties whereof no man knoweth, while it has no rebuke for present rampant iniquity; no facts and curious imagination making a map of heaven and hell. It sets no dates. It indulges in no glib dogmatism. It does not overlook the awful law of retribution, here and hereafter. No; behind it beats a mighty passion for righteousness, a profound concern for man, a sense of the tragedy of his history and a longing wonder as to what becomes of him after death. It is no idle speculation, but a vision vouchsafed to a great soldier of righteousness, who, in the stress of moral conflict and the sorrow of seeming defeat, is permitted to behold the issue—as, later, when Rome was reeling to his ruin, Augustine took refuge in that same City of God. It is always so. In the darkest periods of history, in its most desperate crises, there is some God-illuminated, prophetic soul who sees beyond the shadows, as Tolstoy, in our own day, foresaw the tragedy of the world-war, but looked beyond it and beheld the dim figure of a great Teacher of Faith rising out of the soul of Slavic peoples, and calling the world back to the life of the Spirit.

"And I saw the dead, small and great, stand before God; and the books were opened." Rev. 20:12.

THE EARTH A CEMETERY.

Reverently let us study this vision of the innumerable dead, whose exodus from earth began with the morning of time and continues day by day, night by night, and in this year of blood has become multitudinous and overwhelming. Tenderly, pensively one also of our own poets broods in his *Thanatopsis* over the earth as a mighty sepulcher, and bids us have no fear to lie down in its bosom, since we retire not alone, but in the silent company of patriarchs of the infant world, with kings and peasants, with hoary sages of ages past, with the fair forms of matron and babe, aye, with the good and wise, the wicked and the foolish of every land. The moon in her dark journeying, and all the infinite host of heaven, are shining on "the sad abodes of death, through the still lapse of ages," until the friendly earth seems to the poet one vast cemetery, nor could we wish for couch more magnificent!

"The hills

Rock-ribbed and ancient as the sun; the vales
Stretching in pensive quietness between;
The venerable woods; rivers that move
In majesty, and the complaining brooks
That make the meadow green; and poured
round all.
Old Ocean's gray and melancholy waste—
Are but the solemn decorations all
Of the great tomb of man. . . All that tread
The globe are but a handful to the tribes
That slumber in its bosom."

But our Christian seer, rising above this vast shadow that hovers over the earth, sees those whom men call the dead standing before God—past kneeling, past praying, erect and still, awaiting his judgment. How natural that one who walked with Jesus should see, first of all, not the great of earth, not the mountain peaks of humanity, not the few elect souls of valor and intelligence, but the little ones whom the world forgets and God only remembers. How full of tenderness and humanity, how infinitely dear this test is to those in whose homes the child-voice is only an echo, and whose hearts have been broken over little folded hands. Half the human race die in infancy, and if the number of darkened homes in one age is uncountable, the sum of them in all ages, since the wild cry of the first mother over the first dead child, is overwhelming. What is the fate of these little ones who came and looked, with eyes of wonder and trust, into a few fond faces and vanished? Speechless they came and speechless they went; they had no language but a cry. They are forbidden to go on here; are they forbidden to go on somewhere, annihilated without opportunity, and cast as rubbish in the void? This Christian vision of the dead says, No! If they have no history, they have an endless opportunity in the love of God whose they are and in whose presence they stand.

THE MARK OF GREATNESS.

When on an ocean voyage a poor stoker dies, at once and without ceremony of any kind "his heavy-shotted

hammock-shroud drops into a vast and wandering grave," and he is a symbol of a great majority of the race. While they live they are hardly counted, and when they die nothing stops. The big world, like the ocean liner, does not even slacken its speed. Yet these multitudes, of whom the world takes so little note, do the hard work of the world, and their service is inconceivably great. Obscure, nameless, unknown, as Lincoln said, God must love them else he would not have made so many of them. Those who talk so glibly about the survival of the fittest only betray their brutal, snobbish egotism, for they assume that they are among the fit. Whereas the Cosmic Spirit, always alert, unerringly detects their vanity and atheism lurking under it. But the Christian vision, like him who inspired it, reckons no soul insignificant for lack of position, education or even character, and no soul great save in its fellowship with the Eternal Soul.

LOOKING BACKWARD.

Think, too, of the uncountable multitudes, like the sands of the sea for number, who have walked lightly or sadly upon this earth in the ages before us. What of them? Of the fifteen million inhabitants of this globe today, how few can be called great, how few are known, how few signify! Yet they are but a drop in the bucket beside the millions who lived in ages ago, long since forgotten and fallen into dust. Think of the hordes that battered down Rome, of the teeming throngs of Carthage, of Babylon, of Egypt, and further on back beyond recorded time to the swarming and suffering population who prepared the way for the great historic enterprise. If you look still further, your vision is lost in barbaric clans and groups of roving savages, and when your mind sweeps the whole field of time the total of humanity since man appeared is bewildering. Who can look back down the long highway of time without gratitude and pity for those nameless millions upon whose labors and achievements the later civilizations rest?

A PROBLEM STATED.

Now, reflect on the problem which those millions, as numerous as clouds of insects in the summer air, present to the Christian thinker. If we follow those who say that they are not immortal, by the same stroke we cut the ground from beneath our own hope and consign the race to dust. As Lincoln said, "It is either all or none." To be indifferent to those forerunners of our civilization betrays a lack of humanity, to say nothing of a Christian concern for man. Admit that the further back we go the noble lives become fewer, and the moral failure more general. Even today the race is largely in sin; and the number of those who share the highest life of the world, its science, its art, its philosophy, its best faith is very small. If they are unfit for moral bliss, they are surely too many for doom. Those who seem willing to admit the possibility, if not the fact, of such a colossal divine failure, shatter the citadel of all religious faith. In the sight of that vision of all the mighty dead standing before God, how dare any man go "dealing damnation round the land" in the name of a petty dogma, and glibly passing sentence

on the human race! How blasphemous beyond words! 'No, no. Let us not turn pessimists and despair of the overwhelming majority of our humanity with one scheme, nor rush them all into heaven with another. It is enough to have the veil lifted and behold them standing before God.

TRY OUR NOTIONS OF GOD.

Surely all must now see how vital it is, how necessary alike to our faith and sanity, that we have a noble vision of God before whom not only the dead of ages past, but our own dear, pitiful, august dead, must stand. Nature teaches us much about the law and power and majesty of God. History, now immeasurably extended by evolution, discloses yet deeper and more precious things, revealing his crusade for righteousness and his labor working toward a higher type of humanity. But these do not satisfy when we see, as in this vision, that white and silent assembly of all the dead before his throne. Here, in this high court of the dead, let us make trial, not of the dead, but of our ideas of him in whose presence they stand. Take any of the modern notions of God put forth with such smart logic, and test it in this light and you will see how thin and pale it is, how inadequate to the demands of humanity, how deaf to the most pathetic and moving of all cries that ascend from this shadowed earth to the shadowless heavens.

For example, let us read the text as Spencer would translate it: "And I saw the dead, small and great, stand before an Infinite and Eternal Energy from which all things proceed." Whose heart does not turn sick and sink within him to think of all the suffering, sinning, aspiring, pathetic humanity in the grasp of mere impersonal Energy, as if caught and crushed in a vast machine. Or let Bergson give his version of the text: "And I saw the dead, small and great, stand before a Vital Urge," a blundering life force groping its way in the dark, running into blind alleys—humanity itself largely an experiment, if not a mistake! Who can hold that dogma against the protesting cry of helpless innocence and the infinite misery wrought by its blind and fumbling God! Let Matthew Arnold render the text: "And I saw the dead, small and great, stand before a stream of tendency, a power not ourselves that makes for righteousness." That is a little better, in that it adds to mere power a gleam of conscience, a

dim prophecy of moral responsibility, a faint hope that right will somewhere rule at last. But not one of these guesses measures up to the problem. How dare we bring a mere hypothesis, or an arid rationalism, to the judgment of all the dead!

Happily our Christian seer, whose far-shining vision casts our groping guesses into shadow, brings to the solemn assize of the dead not only a passionate human heart, but a grand revelation of God. Only when we know the ineffable fatherhood of God, as unveiled in the life and spirit and living presence of Christ, do we have a vision of God equal to this vision of the dead. Ah, when we see that God is like Christ, there is light all round the sky, transfiguring all our mortal life from the cradle to the tomb—and beyond! Then the wild fondness of the suffering motherhood of the world, with its cry after lost little ones since ever the Pyramids were built, finds response in the words, "Suffer little children to come unto Me, for of such is the kingdom of heaven." Then the piteous moral failure of humanity, so tragic in its weakness, so staggering in its aggregate, is in the hands of One who knows all, as no mortal can know it, who remembers that we are dust, and who knows how to be merciful and just. He who taught us to forgive until seventy times seven, will not forget the possibilities of growth in his poorest human child, nor will his love let go of the most far-wandering soul made in his image. The dead are in the hands of God whom Jesus made known, and there we may leave them, knowing that we shall soon stand in that company and be judged according to the deeds done in the body.

RETRIBUTION IS CERTAIN.

Retribution there is; retribution there will be, here and hereafter; but if it is Divine it is neither vindictive nor hopeless. The judgments of eternal love are not the judgments of doom, but of redemption, as our nobler human judgment comes more and more to be. He who made us for himself knows that unrighteousness is our woe, here and everywhere, and that righteousness is our infinite joy. If we cannot forecast the ultimate issue, we can at least be sure that a redemptive intention is at the heart of all the moral pain of humanity, and as surely affirm that the infinite pain that throbs in the heart of our race will never cease until that heart is pure. Of all the mysteries amidst which we are en-

camped in this "isthmus of a middle state" none is so strange, so inexplicable, as that of pain, which increases in intensity, as the saints tell us, the nearer we come to God. Nor does it cease until we attain to the heavenly death—that death, that is, of all that is unheavenly within us—when it is lost in that joy which all the world is seeking, but which so few have found upon earth.

HUSH ALL PETTY DEBATES.

Such a vision of the dead fills one with awe unutterable, and it well may hush our petty debates about the fate of that host assembled before God. If any one insists upon a literal and austere reading of the book of vision, let him not crucify humanity on a few texts, but begin at home and make trial of his exegesis on those nearest to his heart. The Judgment parables of Jesus should be read by a father, with his family gathered about his knee, and in that scene, with its tenderness and beauty, he will best understand the infinite Father at whose feet all assemble at last. In those parables it is not penitence, but a beautiful, unconscious possession of moral worth and the spirit of service, that is the basis of high reward. Nothing is said about belief, about belonging to a church, but only about deeds that find their fruit in character and a faithful pilgrimage in "the road of the loving heart." Those who are most sure that they are worthy to stand in that awful hour learn that they are the most unfit, while others whom they had deemed outcasts receive blessing. It was not Nero, but St. Paul who felt himself most unworthy, as all the saints have confessed in their sweet and wise humility, trusting only in the infinite mercy of God, as we must do here and always.

Above all, let us not be guilty of the unspeakable vanity of claiming for ourselves what we think is too good for all our humanity, lest we be found less worthy than the least. Let us dare to trust the highest hope our hearts can dream, and stand by it, without dogmatism and without doubt, the while we join with Faber in his hymn—

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

Edison as Prophet

The Wizard of Electricity Tells How the War is Going to Effect the United States

The United States has embarked on a voyage of prosperity to last seven years and longer if the manufacturers and public do not overdo things, declares Thomas A. Edison. The inventor dropped his manifold tasks in West Orange, N. J., for a few minutes to discuss with a reporter the brilliant outlook for better times.

Mr. Edison expressed confidence in the success of the new inventor's board to assist the United States government. The veteran is an optimist, and in his talk saw beyond the scarred ruins of the world's war a new era of prosperous content; a spirit of broader democracy in Europe, with monarchies and empires giving place to republics, in which the people and not kaisers, czars or kings will rule,

and prophesied for the United States seven years of plenty; a more extensive period of good fortune if industrial leaders do not commit the familiar error of overdevelopment.

"Leaving out entirely the question of war industries, activities which are simply a hectic flush and do not give a complexion which indicates the healthy advance of commercial enterprises in the United States, I am satisfied this country has embarked upon a seven years' cruise of prosperity.

"But I am afraid it will be the same old story over and over again; some will attempt to overdo it. Then inevitably will come a recurrence of bad times, although not so bad as we have seen

them, because business is now established in this country upon a really sound banking system. People can go safely ahead now with assurance of good times to come, but they must learn to save their money and avoid extravagance.

"When the European war is over we are bound to be affected, you must remember, in the re-establishing of business. The world is all locked together commercially, and the devastation of the countries of Europe by war naturally affects seriously all the other countries of the world, our own included, of course. Notwithstanding this troublesome phase of the future, we are in for a term of commercial prosperity, and if the people do not overdo things it may extend over a long period."



EDITORIAL

DR. IDLEMAN'S ADVENTURE OF FAITH

NOTHING more significant is recorded in the news pages of *The Christian Century* this week than the resignation of Dr. Finis Idleman at Central church, Des Moines, Ia., to accept the leadership of Central church, New York City.

To a certain type of mind this action will seem inexplicable. Dr. Idleman has achieved in Des Moines one of the most brilliant pastoral successes of the last ten years among the Disciples. He went to Central church as the successor of Dr. H. O. Breeden, who had for twenty-five years been shepherd, teacher, builder, major-general and prophet to the church. Dr. Breeden's ministry was by far the most outstanding ecclesiastical fact in the history of Des Moines up to that date.

Naturally everybody said that Breeden's immediate successor was fated to be a sacrifice. It was hardly conceivable that any man could step into the place made vacant by his removal to the Pacific Coast and stand up under the express comments and subtle feelings of contrast to which he was bound to be subjected as he attempted ever so faithfully to carry forward the work which his predecessor's strong hand had laid down.

So when Finis Idleman was called from a successful but less commanding ministry in Paris, Ill., to the Des Moines pulpit, and accepted the call, most of his best friends, those who knew better than others the Christian stuff of which his soul was made, felt as if their friend was going to a sort of ecclesiastical shambles.

At the time he took the leadership of Central church there was not a more difficult pulpit in the United States to fill. Not only would the Breeden pace strain his successor, but new problems in the church itself had to be solved. The whole down-town question had to be faced with a new mind, from a new point of view.

Dr. Idleman caught the torch from Dr. Breeden's hand and carried it forward with an assurance, a skill, an endurance, and at a pace that has amazed and gratified his intimate friends, broken the tradition about the fate awaiting the successor of a popular pastor and glorified the cause of Christ in the whole state of Iowa.

At the hour of his most evident success he now resigns his church of 1,500 members, relinquishes the commanding position he occupies in the cultural, political and commercial life of Des Moines to accept a church of 300 members smothered under the vast commercial and religious enterprises of New York City.

No one who knows Dr. Idleman would imagine for a moment that the lure of the great city had overcome his good sense. He is under no illusions as to the trials that await him in his new work. Many are the adventurers who buoyantly accept great-city calls with no insight into the gravity of the work they engage to do. Dr. Idleman is not one of these.

His letter to his Des Moines congregation discloses a conviction and faith that allies him with the elect company of Christian missionaries who go out by faith. His counselors have made him feel that he is truly called of God to go to New York, and in the utmost humility, accepting this interpretation, he goes by faith. The noble succession of leaders of which Dr. B. B. Tyler years ago was the founder and Dr. J. M. Phillput in two pastoral intervals the continuator will now be upborne by Dr. Idleman.

He will represent the Disciples as they ought to be represented in that great center. He will, on behalf of his brotherhood, have a part in the many co-operative Christian movements that originate in New York. He will serve there the same great ideals he has so well served in the West and his ministry will make an impact upon the Disciples throughout the nation.

And first or last, we predict, New York will know and acknowledge that Dr. Finis Idleman is one of her truest prophets.

THE PRESIDENT IN LOVE

NO EXHORTATION is needed to secure for President Wilson the hearty congratulation of the American public on his engagement. Such an expression springs spontaneously from the hearts of his fellow-citizens in all parts of the land.

The President has been the object of sincere public sympathy as, during the past year, he has carried burdens more grave than any President since Lincoln has had to bear, and has carried them without the support and inspiration afforded by a normal home life.

The characterizations of the next "first lady of the land" given by the daily press show her to be a high-minded, natural and beautiful character who will not only grace the exalted position to which her marriage to the President of the United States will elevate her but will also bring to the President the peculiar reinforcement of mind and strength and disposition which springs out of a happy domestic life and can be found nowhere else.

THE LAYMEN'S MOVEMENT

MORE often recurring than any other note in the Laymen's Missionary Convention held last week in Chicago was the acknowledgement of a unique responsibility resting upon the Christian men of America during this time of world war to uphold the banner of Christ in the unevangelized portions of the world.

Again and again the truth was driven into the quick of men's consciences that with the other "Christian" nations slaying one another the only conspicuous testimony to be borne for the Christian ideals of peace and civilization must be borne by the United States. This is not true because we of America are better or more Christian than other nations. We are not. In their circumstances our conduct would in all human likelihood have been on a level with their conduct.

But our different circumstances, our fortunate detachment from the scene of struggle, our independence of European entanglements, all combine to lay upon us an unusual responsibility not merely to do the conventional and customary thing but to erect new and higher standards beyond anything the Church of Christ has ever before striven to measure up to.

The war and its meaning for the peaceful American Church constituted the thesis of nearly every address of the great convention. Chicago churchmen set a record which seventy-five other cities will try to break during the next six months of a nation-wide campaign. Forty-five hundred men registered for the convention and paid one dollar each. All the Protestant churches in the city were represented. The sessions, held at Medinah Temple, were presided over by Mr. Harry A. Wheeler, a master of busi-



ness and a man equally at home in conducting the affairs of the kingdom.

This series of laymen's conventions differs from that of six years ago in that home missions is now included side by side with foreign missions. One of the greatest addresses of the convention was an interpretation of "The Appeal of Chicago," by Prof. E. A. Steiner, of Grinnell College, Iowa.

The South American field loomed large. Bishop Kinsolving of the Episcopal church and Bishop Stuntz, of the Methodist church, both missionary bishops in South America, brought urgent messages of opportunity and need from our neighbor continent.

The Laymen's Movement will gather power as it rolls through the leading cities of our land. And it is safe to predict that the climacteric convention in Washington, D. C., in May, 1916, will be one of the most significant religious gatherings held in many years.

"THE FIGHT IS ON"

SOMETHING unusual happened in the moral history of Chicago last Tuesday when the mayor of this city, returning from a two weeks' trip in the West, was welcomed home by a meeting of Christian ministers.

That never happened in Chicago before.

On the night on which Mayor Thompson issued his order closing the saloons on Sunday he departed for the Panama Exposition, leaving in the hands of the police department the execution of his order.

Just what effect upon the mayor's mind the violent criticism of his policy might have had since he first made his unexpected announcement, was a matter of concern to the dry forces of the city. And just how deep and how mature his original determination may have been was also a matter of concern.

The dry forces had never counted on Mayor Thompson as an asset. He had few acquaintances among the Church leaders of the town. No one was able to speak a reassuring word on his behalf during his absence. But the ministers arranged a welcome meeting in the banquet hall of the Auditorium hotel where they could speak plainly to his honor and give him a chance to speak to them, and where, more important than all, they could study the tone and gesture and quality of the man at close range.

It was a remarkable meeting. Representative ministers spoke words of praise and gratefulness that at last a mayor had come to his high office who took his oath with an intention to match it with official action.

Appreciation and optimism and pledges of support so long as the mayor stood his ground, were the dominant expressions of the addresses.

But running through the talk there was a vein of skepticism, of concern. The ministers were not willing to give unqualified support to the mayor until they had further reassurance of his fundamental sincerity and steadfast purpose.

Within thirty seconds from the moment he arose to speak Mr. Thompson had given absolute certification of his sincerity and strength of purpose. His manner was quiet and self-contained. He burned all his bridges behind him. Most of the ministers were surprised at the strength of purpose evidenced by his well-seasoned words, and in their enthusiasm were again and again brought to their feet shouting and waving their hats.

One of the mayor's expressions, spoken quietly after he had voiced a castigating indictment of the leader of the "Wet" forces, was this simple word, "The fight is on!"

It was a signal for another demonstration. The mayor explained that he had given no orders for drastic police action against the violators of his orders, preferring to give the saloon men a fair chance to show that they would voluntarily obey the law, but he declared that it was his purpose to cumulatively increase the penalty with all the powers of his office until the law should be absolutely obeyed.

It was a great day for the law-respecting forces of Chicago and of the nation. For this action of Chicago's mayor marks a great stage forward in the advance of prohibition and in the respect for law throughout our land.

THE DISCIPLES HUMILIATED

HAS THERE ever anything more stultifying to the Disciples of Christ than the agitation now being made in certain quarters to inhibit the co-operation of Disciple ministers and churches in union evangelistic meetings?

If that agitation were based upon the character of evangelistic methods that obtain in such meetings many could honestly share in it, The Christian Century among the rest.

But the basis of it is the *union* characteristic of the meetings, and the contention is made that Disciples of Christ cannot participate in such meetings without compromising their convictions!

Here, for example, is a situation in a Kansas town. The ministers of the city drew up a declaration of their own unity, interpreting their differences as subordinate to the fundamental faith they all shared in common. The well-phrased declarations of unity were as follows:

1. That we stand together on the practical, vital doctrine of the Protestant Christian faith.
2. That while we differ in some points in doctrine and church polity, these differences are only such as enable us to accord to each other equality of grace, merit and salvation.
3. That our differences of opinion in the matter of doctrine, church polity and mode of baptism do not affect or disparage the essentials of our individual salvation.
4. That the doctrine, church polity and mode of baptism practiced by each of our churches is such that all our people stand on equal footing before God in proportion as each follows the teachings of his own church and harmonizes his life with the spirit of Christ.

And the pastor of the church of Disciples refused to sign it!

Instead, he took the declarations as a text and preached a sermon on conversion and kindred themes and, according to his report, *killed* the union meeting!

The Disciples of Christ owe it not only to their reputation and their influence in the Christian world, but to their own integrity, to repudiate the spirit, the views and the conduct of that minister and of every minister who so grossly violates the ideals and purposes for whose realization they as a people exist.

✦ ✦

A great mind enables a man to maintain his station with honor, so that he only makes use of what he meets in his way, as a pilgrim that would fain be at his journey's end.—Seneca.

I think beauty is truthfully the expression of hope, and that is why it is so enthralling, because while the heart is absorbed in its contemplation, unconscious but powerful hope is filling the breast.—Richard Jefferies.

We would willingly have others perfect, and yet we amend not our own faults.—Thomas a Kempis.

Faith is being, not guessing, and the holding of immortality and immortal depth of life.—J. Brownlee Brown.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris P. Jordan

New Commission Launched.

The handling of community problems has often been turned over to independent and, in a measure, competing organizations. The religious work of the nation in its interdenominational aspects has had similar overlappings. Through the agency of the Federal Council of the Churches of Christ in America, there has been organized a Commission to bring interdenominational organizations into closer fellowship. In this commission there have been represented the Laymen's Missionary Movement, The International Sunday School Association, the International Committee of the Y. M. C. A., the International Committee of the Y. W. C. A., the Home Missions Council and other organizations of similar character.

Peace Subjects for Week of Prayer.

The Federal Council of the Churches of Christ in America has sent out a list of suggested topics for the week of prayer which is held in the churches Jan. 2-9. A similar series of topics is being prepared for Passion Week. The idea is to unite the Christian forces of the country in prayer for world peace for two different weeks the coming year.

Bishop of Panama Agitated Over Protestant Visit.

The pastoral letter of the Bishop of Panama (Catholic) has been made public. The bishop calls attention to the fact that there is a synchronizing of the dates of Martin Luther's birth and the Latin-America Congress to be held in Panama in February. This is a mere coincidence of course. The bishop quotes the scriptures about wolves in sheep's clothing, and false prophets. High church Episcopalian journals affect to find in this pastoral a reason why the Congress should not be held at Panama.

Baptist Merger.

The union of the Baptists and the Free Baptists is proceeding gradually but surely. The latest step in the consummation of the plans for union has been the merging of the state missionary agencies in Maine recently. Maine is one of the states where Free Baptists have been relatively strong.

Quakers Help in War

The Society of Friends has protested throughout its entire history against the practice of war. In the present war, the members of this communion have not been willing to enlist. A number of English Friends, however, have enlisted for special service, that of mine-sweeping in the North Sea and the Dardanelles. This is regarded as the most dangerous of the various kinds of military service.

Will Furnish Missionary News.

Christians of the southland are not noted for their cooperation but they have recently gotten together in a common enterprise of real significance. Methodists, Baptists and Presbyterians will furnish missionary news to secular papers and more than six hundred papers serving nine million readers will be served.

Methodists Will Visit Sixty Cities.

The Methodist Forward Movement plans to hold all-day meetings with eminent speakers in sixty of the leading cities of the country, beginning in October and ending in March. Bishop Henderson has the matter specially in charge and the resident bishop in each section will be at the meeting. The itinerary is nation-wide, except that certain sections of the south, in the territory of the southern branch of the church, will not be reached.

Yuan Shih Kai Makes Gift.

Yuan Shih Kai, the president of the Chinese republic, has made a gift of \$2,-



Yuan Shih Kai, who has made a gift to an interdenominational school of China.

000 to Peking University, formerly Methodist, but now being reorganized on interdenominational lines. Presbyterians, Congregationalists and English Episcopalians will co-operate in the management of the school henceforth.

Pastors Go to War.

The entrance of Italy into war has resulted in considerable change in the personnel of the Methodist work in Italy. A number of the pastors are in the army and some have already been killed or wounded. Dr. Caccipuoti, a professor in Reader Theological School, was recently wounded at Sci Busi.

Starts a Wesley Club.

The leading Wesleyan layman of England is Sir Robert Perks. He has inaugurated a Wesley Club which will have headquarters at Central Hall, Westminster, London. It is proposed to make the reading room and the library a meeting place for all kinds of Methodists in all sections of the world. Methodist travelers going to London will be urged to visit the club.

Catholics Urge Social Service.

The great immigrant population of America, sixty per cent of which is Catholic, has been the most inviting field for social service in this country. The Roman Catholic church has carried on many of the older forms of philanthropy but has not done much "social service" in the newer meaning of the term. The Rev. Dr. Francis C. Kelley, president of the Catholic Church Extension Society, has recently expressed himself as disappointed that Catholics have not been more interested in social service activities. He urges that Catholics co-operate more in community enterprises.

Uses Display Advertising.

The churches of Mason City, Iowa, have joined in a unique community campaign to enlist the whole population for the church. A visitation of the whole city will be made house to house and this is being preceded by quarter page display ads in the city papers, outlining the purposes of the churches and their program in the city. The expense of the advertising and visitation is prorated among the cooperating congregations.

A PRAYER FOR INDIA

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments
by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms toward perfection;
Where the clear stream of reason has not lost its way into
the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever-widening
thought and action—
Into that heaven of Freedom, my Father, let my country
awake.
—Rabindranath Tagore.

Give Credit for Bible Study.

The movement throughout the country for giving credit for Bible study is spreading. Birmingham, Ala., is the latest addition to the list of cities where the public school system has made arrangement to extend such credit for work done outside the school building. Previous to this credit was given for musical studies done at home and there was precedent therefore for the step.

Do Preachers Violate the Law?

Probably few ministers in the country are aware that the War Tax Act passed by the last Congress provides for a ten cent revenue stamp which shall be attached on all wedding certificates and shall be cancelled with the initials of the giver and the date. A penalty is imposed for the non-observance of the law. Probably many ministers have unwittingly violated the law, since but little publicity has been given to this provision.

Bishop Hartzell On His Retirement.

Bishop Hartzell who is soon to retire from active service in the episcopacy of the Methodist Episcopal church, writes with regard to his coming retirement because of advancing age. He states that he had prayed when he entered the service in Africa that he might be given twenty years of service there, and this is just about accomplished. He suggests a change of districting for the Methodists which would relate the work of northern Africa and southern Europe under one bishop.

Christmas Presents for Lepers.

There are two leper colonies in the United States, one in Massachusetts and the other in Louisiana. In the Philippines are to be found 3,600 of these unfortunate people. The Mission to the Lepers is asking the Christian world to provide Christmas presents for all the lepers under the stars and stripes. They have appointed the well-known publisher Fleming H. Revell to receive the contributions. The office of the Mission to the Lepers is at 158 Fifth avenue, New York.

Reformation for Greek Orthodox Church.

There is much agitation in Greece for a change in government of the church. At present the secular government controls the situation, and the King is the official head of the church. The bishops are seeking a separation of the church from state control. It is the purpose at the end of this world war to present the whole situation to the Patriarch at Constantinople, the leading figure of Eastern Orthodoxy, and undertake a settlement.

Dr. Zwemer on Pan-Islam.

Dr. Samuel M. Zwemer, missionary from Cairo, Egypt, spoke at Fifth Avenue church of the Presbyterians in New York recently to a very large audience. He said the war had dissipated the scare about a Pan-Islamic uprising against Christians. The "holy war" that was proclaimed from Constantinople was "made in Germany," he declared. Dr. Zwemer will return to Egypt to resume his work this fall.

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The Sunday School

JOASH REPAIRS THE TEMPLE.

Golden Text: God loveth a cheerful giver. II Corinthians 9:7.

Lesson II Kings 11:21-12:16; verses 12:4-15 printed. Memorize verse 9.

(4) And Jehosh said to the priests, All the money of the hallowed things that is brought into the house of Jehovah, in current money, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of Jehovah, (5) let the priests take it to them, every man from his acquaintance; and they shall repair the breaches of the house, wheresoever any breach shall be found. (6) But it was so, that in the three and twentieth year of King Jehosh the priests had not repaired the breaches of the house. (7) Then King Jehosh called for Jehoiada the priest, and for the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore take no more money from your acquaintance, but deliver it for the breaches of the house. (8) And the priests consented that they should take no more money from the people, neither repair the breaches of the house.

(9) But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of Jehovah; and the priests that kept the threshold put therein all the money that was brought into the house of Jehovah. (10) And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and counted the money that was found in the house of Jehovah. (11) And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of Jehovah; and they paid it out to the carpenters and the builders, that wrought upon the house of Jehovah, (12) and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of Jehovah, and for all that was laid out for the house to repair it. (13) But there were not made for the house of Jehovah cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of Jehovah; (14) for they gave that to them that did the work, and repaired therewith the house of Jehovah. (15) Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully.

Verse by Verse.

4. Jehosh. This is another form of Joash, see 11:12, and 2 Chron. 22:11.—**All the money of the hallowed things.** This includes all things used for sacred purposes. Gold and silver were valued by weight.—**In current money.** Money was not coined but weighed, and valued in this way.—**The money of the persons for whom each man is rated.** The money paid for the redemption of vows. The Heb. Each man the money of the souls of his estimation, RVm.—**The money that cometh into any man's heart to bring.** This was a voluntary offering. Lev. 22:18.

5. Let the priests take it to them, every man from his acquaintance. Each should go among the people to whom he was best known, is perhaps the best rendering.—**They shall repair the breaches.** Years of neglect and the hand of time had caused the walls to crack and crumble and the timbers to decay.—

The house. Temple.

6. The three and twentieth year. We have not means of knowing just how long the work was delayed, but it was long enough to cause the king to take the initiative.—**The priests had not repaired.** They were dilatory and neglectful, and had not kept up the temple. There is need of repairing some of our modern temples.

7. Why repair ye not the breaches of the house? With the decay of the house, the offerings had decreased. The priests had become formal and professional causing religion among the people to halt.—**We need to guard the same tendency.**—**Take no more money from your acquaintances.** They were not to go through the land collecting money, but the people were to bring it when they came to worship.

8. The priests consented. They surrendered the offerings and were glad to get rid of the responsibility. The king's authority aided in this consent.

9. Took a chest. A simple device for a treasury.—**Beside the altar.** The brazen altar of burnt offerings outside the temple.

10. They saw that there was much money in the chest. The weight of the chest indicated how much was in it.

Probably enough to repair the temple.—**The king's scribe.** Or, secretary, RVm. A man representing the state.—**The high priest.** The title was applied to Aaron and Eleazar, but we do not find it used again until now.—**Put up in bags.** Hebrew, bound up and, RVm.—**Counted the money.** The bags were weighed and thus valued.

11. The hands of them that did the work. The secretary and high priest gave the money to the overseers or superintendents and they in turn gave to the workmen their wages.—**Paid it out.** Hebrew, brought it forth. RVm. To the workmen on the temple repairs.

12. To . . . carpenters. . . masons, etc. Labor is thus dignified, for the sacred money goes to pay the mechanics who work on the temple. **For buying timber and hewn stone.** This as well as other expressions show to what extent the temple had fallen into decay.

13. There were not made. The repairs were first completed with the money thus collected. After this work was finished the furnishings were made, see 2 Ch. 24:14.—**Trumpets.** Clarions. The special word for the silver trumpets of the priests used at sacred festivals.

14. Repaired therewith the house of Jehovah. This states the consummation of the work of repairing the temple.

15. They reckoned not. There was no auditing committee needed. Read 2 Kings 22:7.—**They dealt faithfully.** How beautiful it all goes when we have cheerful givers and good workmen in and on the temple of God.

Repairing the Temple

The Lesson in Today's Life.

By ASA McDANIEL.

Time and neglect had caused the temple to decay. The decay of the temple marked the decline of faith. Dilapidated churches always indicate a lack of spirituality. These Levites failed because they had but little interest in what the temple really stood for in the life of the people. They were indifferent to the highest values, and unmindful of the soul's need of a spiritual religion. Indifference is the wintry blast that freezes the flowers of faith, and causes the leaves to fall from the tree of life. Joash and the temple. The temple at Jerusalem had been the nursery as well as a sanctuary of Joash when a child in hiding from the cruel Athaliah, and now he was zealous for its honor. He signalized his otherwise ordinary career by laying this matter to heart, and taking it thoroughly in hand. He counseled with Jehoiada. He incited the hesitating priests. He called forth the energy of the people. He would not let any slackness on the part of those who should have been eager and diligent, constitute a hindrance to the work. It was Judah's duty to protect and preserve the temple. Joash gave ample time for the successful working of his first plan, then he quickly unfolded his second, which was as simple as it was effective. In commanding that the temple should be repaired, Joash directed how the funds should be obtained and disbursed for the work. Every piece of money was strictly accounted for by the king. This is in marked contrast to former servants of the people who rather kept the people in ignorance for their deeds were evil. It would be a fine lesson for the public servants of our day to take to heart.

Heredity did very little to form a noble character for Joash. It was true then as it is true today, that Joash was

the acorn and he must be the oak. His environment was the strong factor in the formation of his character. This has always been true, although we have not always recognized it. He had a good counselor, who gave him godly instruction. Jehoiada saved his life in infancy. To him he owed his instruction in boyhood. He enjoyed the sustaining help of the best and most faithful of friends in the godly priest Jehoiada. It is quite possible that the priest did not realize how much he was doing for his country in protecting and guiding the early footsteps of Joash. How do we know to what extent our influence helps make for manhood and womanhood? The whole course of a life may be changed in a single recitation. It may be a word or deed that releases the latent energy of some life, and starts that soul up the ladder of fame. The service may seem insignificant at the time, but when measured by the influence of a noble life there is no estimating the value of such service to the world. Emerson said, "The greatest enterprise in the world for splendor, for extent, is the upbuilding of a man." "After all the rest is said, the crowning glory of any city is its men, who make every other excellence possible," writes E. E. Brown. It is the joy of the Bible-school to be engaged in this sublime enterprise.

• • •

It is certain that more minds rust out than wear out. We are capable of larger mental life than we realize. Dr. Thorndike, of Columbia University, lately asserted that the human mind needed no rest save in sleep. He agrees with the late Prof. James of Harvard who said, "The more the mind does, the more it can do."

Disciples Table Talk

Dr. Ainslie Suffering from Pneumonia.

Report comes that Dr. Peter Ainslie, of Christian Temple, Baltimore, has been suffering from a severe attack of pneumonia since Oct. 12. He is reported as "improved but not yet out of danger." The high esteem in which Dr. Ainslie is held by his community is indicated by the following editorial which appeared in the Baltimore Sun: "A great many people outside of his own congregation learned yesterday with deep regret of the serious illness of the Rev. Dr. Peter Ainslie, pastor of the Christian Temple. Dr. Ainslie is not a divine who has been in the habit of posing in the limelight, or of figuring as a leader in local movements unconnected with his special religious work, but he has built a monument to his energy and enthusiasm in the church and large congregation which his labors have created out of almost nothing. His sincerity and earnestness have deeply impressed all who have been thrown with him, and the cause of religion has been strengthened by his simple piety and unaffected devotion to the faith to which his life has been consecrated. Dr. Ainslie carried the creed of the Prince of Peace to what he considered its logical conclusion, and he never has failed, in season or out of season, to protest against the abominations of war. A quiet but strong and inspiring influence for good, he is one of the men whom Baltimore can ill afford to lose."

H. H. Peters is Stricken.

H. H. Peters, of First church, Paris, Ill., was stricken with facial paralysis two weeks ago and left at once for Chicago to enter the Dr. Hindsdale sanitarium. His condition is alarming and it is uncertain how soon he will be able to return to assume his duties at the church. The stroke came suddenly on Sunday, when he lost control of the left side of his face. As soon as his condition was realized his two physicians ordered immediate rest and hospital treatment.

Central School, Indianapolis, Has Record Attendance for City.

The largest Sunday School attendance ever reached in Indianapolis is reported from Central Church school, of which organization Geo. P. Harvey is superintendent, and A. B. Philpott, pastor. There were present 1268 on Oct. 10. The school has an average attendance of about 700. That the work of the superintendent is appreciated by the school is indicated by the fact that a fine gold watch was presented to him on this record Sunday. This school has three large organized classes taught by Mrs. Samuel Ashby, Judge U. Z. Wiley and Dr. Philpott. There are over fifty teachers in charge of classes.

Christian Ministers' Alliance of Kansas City To Meet.

The October meeting of the Alliance will be held on Monday, Oct. 25, in First church, at 10:30 a. m. George H. Combs will read a paper on "Church Publicity," and general discussion will follow. The paper and the associations will be well worth the while of any preacher who can reach the city at that time. There were fifty in attendance a month ago. These meetings are held the last Monday in each month.

Pastor Discusses "Ideal Minister."

Walter M. White, of First Church, Cedar Rapids, Ia., in a recent feature sermon, tried to forget that he was a preacher and described his "ideal minister." Here is Mr. White's picture: "There are five characteristics I would have my minister to possess: First, he must be a godly man. In the midst of men everywhere I would have him to be known and felt as 'God's man.' Second,

he must be sympathetic. I would not want one callous spot upon him. I would have him to be an 'easy mark,' touched by every story of human suffering and need. Third, 'He would be unafraid.' Like his divine master, the fire of his soul would blaze into hot anger on occasions. And he would denounce without fear or favor. Fourth, my minister would be a shepherd. Of all the beautiful pictures of Christ none, to our mind, is so beautiful as the one which represents him as 'the good shepherd.' Like his master, I would have him to be my



Dr. Peter Ainslie, who is reported ill with pneumonia.

shepherd. Fifth, my minister must be a man of vision. He must have eyes to see, ears to hear, a heart to feel, and a brain to know. He must be my leader and show me all the kingdoms of this world and of the world to come."

\$35,000 Church for Winnipeg.

It is proposed to build a \$35,000 home for the congregation of First Church, Winnipeg, as soon as the war closes. These people are now worshipping in an old building formerly owned by the Church of England. J. R. Blunt is serving the church as pastor. One accession is reported for Oct. 3.

New Church at Old Bethany Object of Widespread Interest.

The completion and dedication of the new house of worship at Bethany, W. Va., marks the realization of one more dream of the leaders of Bethany College and the community made famous and dear to all Disciples of Christ by the historic association of Thomas and Alexander Campbell with its life for nearly a half century. The new house costing \$40,000 was made possible by local gifts supplemented by gifts from many states of the Union. It is described as a beautiful and commodious structure of tapestry brick laid in black cement mortar, roker joints and covered with Spanish red tile. The building is of Tudor Gothic architecture. It has 20 class rooms and will accommodate, according to the architect, 1,000 persons. There are memorial windows to Thos. and Alexander Campbell, W. K. Pendleton, Robert Richardson, J. W. McGarvey, Isaac Errett, Robert Milligan, Barton W. Stone, Walter Scott, C. L. Loos and others of more recent date. The building committee was composed of President T. E. Cramblett, of Bethany College; Dr. J. J. Morgan, pastor of the church; Prof. E. Lee Perry, Prof. W. B. Taylor and John Gibson. F. M. Rains conducted the dedication services.

Finis Idleman Accepts New York Work.

Announcement was made recently in the churches of the Disciples' Missionary Union of New York, that Finis S. Idleman had resigned the pastorate of Central Christian church of Des Moines, Iowa, on October 10, to accept the call of the Central church of Disciples of Christ, 142 West 81st St., Manhattan. Mr. Idleman is forty years of age and a graduate of Eureka College and University of Chicago. He has preached for the Des Moines church for nine years and has had a place of active leadership in the life of that city. During the recent "Billy" Sunday campaign over 600 converts united with his church. Mr. Idleman is a special lecturer to the divinity students at Drake University. He is an active member of the Christian Unity Commission of the Disciples and has met frequently with representatives of other communions in the interest of Christian union. The Central church on West 81st St., to which Mr. Idleman will come on Jan. 1, 1916, is the oldest church of the Disciples of Christ, having been founded in 1810. The present pastor is Dr. James M. Philpott, who has been serving as acting-minister for the past year. The membership is made up largely of former members of churches from the west and south. Dr. Philpott is promoting a number of progressive plans in anticipation of the coming of the new minister. Hon. W. H. Olmsted, former Justice of the Court of Special Session, is President of the Board of Trustees of the church.

Brings Dead Churches to Life.

Granville Snell, district evangelist of Northwest Missouri, has put the breath of life into a number of dead churches, and set them to work. He is following the apostolic custom of "setting things in order." He goes among the country churches which are pastorless or closed up and starts them going again. There are now ten of these resurrected churches in his district. Mr. Snell recently spent two weeks at Converse, where worships a part of the historic Haynesville congregation for which Moses E. Lard preached his first sermon. Twenty additions were reported, and the church will now secure a pastor.

Lathrop, Mo., Church Building.

The congregation at Lathrop, Mo., to which Baxter Waters ministers, is building a new edifice which, when completed in December, will be one of the finest small town churches in northwest Missouri. Mr. Waters is now in his sixth year as pastor. A feature of the Lathrop work is a C. W. B. M. auxiliary of 120 members.

Rural Church Institute in Indiana.

An institute for rural church workers will be held in the church at Advance, Ind., November 15-19 inclusive. This school will be for all pastors, Sunday-school superintendents, teachers, elders, deacons and every one who belongs to a rural church. Some of the members of the faculty for this school will be: John W. Street, O. E. Kelley, Grant K. Lewis, Robert M. Hopkins, C. W. Cauble, at least two specialists on rural life from Purdue University, Garry L. Cook and others. There will be courses in agriculture, domestic science, church finance, Sunday-school, Christian Endeavor, eldership, etc., etc. Advance is an ideal place to hold the institute. The church under the direction of O. E. Kelley has met the needs of the prosperous rural community. The Advance church will entertain all visitors.

New Pasadena, Cal., Church Prospers.

The first annual business meeting of the Washington church, Pasadena, was held two weeks ago. While the charter for the new church was not issued until late in January, the work began in December, so that the reports cover a period of ten months. In that brief time a lot has been purchased, an attractive bungalow church has been erected, a Bible-school organized and the church membership has more than doubled. The reports show that \$3,004 were raised for all purposes during the ten months. W. C. Hull leads in this work.

Corner Stone Laid at Peoria, Central.

The corner stone of the new home of Central church, Peoria, Ill., was laid Oct. 10. Homer E. Sala, the pastor, having charge of the ceremonies. F. Lewis Starbuck, pastor at Howett St. church, delivered the sermon of the occasion. The new building is beginning to show what its finished form will be. Practically all the interior will be of steel, the girders and cross-beams for the galleries and main floor being already set. Placing of the stone trim has progressed rapidly and it is expected the structure will be gotten under roof within a short time. The building will be modern in every detail when finished, with a seating capacity of 1,200.

Laymen Testify at Federated Church.

Evangelist William J. Lockhardt, pastor of the Urbandale Federated church, Des Moines, has recently promoted a laymen's campaign. The plan was for a layman each evening during the week of the campaign to bring an evangelistic message of his own life's experience as a Christian. After these testimonies the pastor followed with a twenty minute talk and the invitation.

C. C. Chapman Addresses Business Men.

Charles C. Chapman, well known orange grower and capitalist of Fullerton, Cal., delivered an address to the business men of Pasadena, Wednesday night, at the First Christian Church on "Christ in the Daily Life." The attendance was large and the speaker's remarks were received with enthusiasm.

A Hundred Disciple Freshmen at Purdue

Prof. E. H. Clarke, of Purdue University, reports that in the Freshman class at Purdue this year there are exactly one hundred students who are members of the Christian church or give it their preference. To be exact, there are seventy-on members and twenty-nine preferences; there are fourteen women and eighty-six men.

Donovan, Ill., Church Helps Clean Up City.

This church began its new year October 1. A month previously the election was held and a board chosen. A dinner together was a feature of the day. President H. O. Pritchard, of Eureka, was a chief speaker. A local paper says that Mr. Pritchard delivered the best sermon ever preached from the pulpit. The past year at Donovan, under the ministry of Guy L. Zerby, shows progress. Electric lights have been installed in the church. The congregation has shown a vital interest in the community life and problems. Owing to its influence a young people's week was observed at the New Year's season which resulted in a civic organization of the young people of Donovan that has cleared the rubbish from the town, distributed free flower seeds, etc. Inspired by a special service held for them the business men are now forming an association which will mean much. A great union picnic was recently held, 235 sitting down at the common table. The Sunday-school has adopted graded courses in the Primary and Junior departments. A live C. W. B. M. is growing in membership and influence. Probably the best service of the church has been in its missionary offerings and the missionary educational campaign that has been earnestly carried on by Superintendent Behlke, of the Sunday-school. The church has heretofore done only a little missionary work and that all for foreign missions. This year offerings have been sent to ten boards and the offering to foreign work increased.

Ministerial Relief Comes Up to Mr. Long's Conditions and Gets His Gift of \$6,000.

W. R. Warren, secretary of the Ministerial Relief board, reports that the books closed Oct. 1, with \$39,738 in receipts for the year, a gain of \$32.41 over last year. The income was large enough to claim the full amount of \$6,000 conditionally pledged by Mr. R. A. Long. There are now 124 names on the pension roll, an increase of thirteen for the year.

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Facts and Figures From Disciples Fields

EVANGELISTIC MEETINGS.

Sedalia, Mo., A. W. Kokendoffer, pastor; John E. Pounds preaching and W. E. M. Hagkelman singing. Began Oct. 10. Seventeen accessions on Oct. 17.

Louisville, Ky., First, E. L. Powell, pastor; Bursis A. Jenkins preaching. Began Oct. 17.

Little Rock, Ark., union revival of all city's Christian churches; J. H. O. Smith, evangelist, assisted by R. O. Rogers and J. H. Stark. Began Oct. 10.

Fort Smith, Ark., Crayton S. Brooks, evangelist.

Huntington, W. Va., W. B. Hendershot, pastor, Herbert Yeuell, evangelist.

Plattsburg, Mo., J. L. Thompson, evangelist.

Greenville, N. C.; J. J. Walker, pastor; Percy G. Cross, evangelist; 105.

Minneapolis, Minn., D. E. Olson, pastor, R. Sheller Campbell, evangelist.

Goodland, Kans., W. L. Harris, evangelist.

Newton, Kans., Brooks and Hamilton, evangelists.

CALLS.

J. E. Davis, Spokane, Central, to Lawrence, Kans., No decision.

F. J. Stinson, Brazil, Ind., to First, Pittsburg. Began work Oct. 17.

Carl E. Perlee, Marcus, Ia., to Platts-mouth, Neb.

A. L. Cole, Carthage, Ill., to Cecil Street, Toronto. To begin at once.

I. H. Teel, Grants Pass, Ore., to Prescott, Wash. Accepts.

R. W. Stevenson, Laskatoon to Calgary, Alberta, Can.

F. F. Grim to Lawrenceburg, Ky. Accepts.

RESIGNATIONS.

W. F. Smith, Whitney Ave., Washington, D. C.

A. L. Crim, Central, Portland, Ore., to take effect Oct. 31.

J. Randall Farris, resigns as educational director at Broadway, Lexington. Will take pastorate.

R. A. Bennett, First, Marion, Ind. Will enter evangelistic field.



Rev. Finis Idleman, D. D., Des Moines Pastor who undertakes important work in New York City.

Jacksonville, Fla., First, J. T. Boone, pastor; O. P. Spiegel, evangelist.

Burlington, Ind., E. B. Higham, pastor; E. M. Borney, evangelist. Began Oct. 10.

Oskaloosa, Ia., Chas. S. Early, pastor; Thos. F. Paris, evangelist.

Chattanooga, Tenn., First, G. L. Snively, evangelist.

Alexandria and Tipton, Ind., will exchange meetings; Geo. W. Winfrey and A. H. Moore, pastors.

Chanute, Kan., E. A. Blackman, pastor; Howard E. Jensen, evangelist; closed 30.

Ft. Smith, Ark., J. D. Arnold, pastor; Brooks and Fitz, evangelists.

Charlottesville, Va., H. J. Lunger, pastor; W. T. Brooks, evangelist. Began Oct. 10.

Mason City, Ia., C. H. DeVoe, pastor; W. J. Minges, evangelist.

Hopkinsville, Ky., J. N. Jessup, pastor, preaching.

Sullivan, Ind., E. F. Daugherty, of Vincennes, evangelist.

Waco, Tex., Central, F. N. Calvin, pastor; Hugh McLellan, evangelist.

Beardstown, Ill., Central, G. W. Morton, pastor; F. B. Thomas, evangelist. To begin Nov. 10.

THE WAY THAT LEADS BACK HOME.

BY THOMAS CURTIS CLARK.

Out from the noisy town it leads,
Where malice and deceit are rife;
Out from the realm where pride is queen,
Where men contend in heartless strife.
No voice disturbs the quietness
Which thrills me as again I roam
By flowery fields, a boy again,
And seek the way that leads back home.

The robin choir glad welcome gives,
Clear calling in their lofts of green;
The melody of singing brooks
Is mingled with the summer sheen.
'Mid quiet vales my way leads on,
Through aisles of emerald and chrome,
Foretelling joys soon to be mine,—
For 'tis the way that leads back home.

Let those who will, leave homely paths
To find heart's ease in lands afar;
Let those who will, contentment seek
On rolling sea, 'neath alien star;
But give to me, I humbly ask,
The joy I know as, through the gloam,
I turn from all the world can give
To seek the way that leads back home.

Hamilton O., Church Celebrates.

October 10 was an interesting day in the High Street church of Christ, Hamilton, O. The morning was devoted to a Bible-school rally which began at 10:00 o'clock. The adult division met in the main auditorium and was addressed by William P. Rogers, of the Cincinnati Law School. The Junior and Primary departments were addressed by Miss Hazel Lewis. About 500 were present at the rally. The evening service was a special anniversary convocation celebrating the completion of seven years of the pastorate of Charles R. Sine. The church building was crowded and people were turned away. The Lindenwald church had a large delegation present, with the pastor, Craig W. Schwartz, who took part in the services. The pastor spoke on the work of the past seven years. Each year has shown a steady growth and in spite of the disastrous flood of 1913 the church today is stronger in membership, organization, and workers than any period in its history. This year the church has excelled all records in its gifts to missions and has already paid all its apportionments in full. A vote was taken at the convocation and it was found that, of the members present, 70 per cent had come into the fellowship of the church during the past seven years. There has been a heavy loss through removals but the resident membership reaches about 550, with a large number on the non-resident list. Missions have been established in different parts of the city. Lindenwald church was organized in 1902 and is in a most prosperous condition. Eleven years later Coke Otto church was organized (three days before the flood which covered the entire district) and has a splendid building. Last year another lot was purchased and a building will be erected this year, if possible.

R. P. Shepherd Scores Churches for Money Waste.

The chief speaker at the recent meeting of the Marion Co., Ind., Sunday-school Association, held at Central church, Indianapolis, was R. P. Shepherd. He discussed "Organization for Efficiency Conquest."

"We are running the Lord's work in this country in the most costly and inefficient way," Mr. Shepherd declared. "It costs \$389, on an average, for every convert to the church in the United States. The results we are obtaining are in no way commensurate to the effort being made. There are too many organizations and no coherence of definite organization. I know this is the opinion of many pastors. The Sunday-school forces are the only active forces in the church at the present time, for people are beginning to take their religion more and more in a flippant and casual manner, but the Sunday-school is creating most of the church's acute and aggravating problems, and I don't care how soon it goes out of existence as an institution. Our work is not to save the saints who wouldn't go to hell anyway, or to reach the Christian families, but to touch, with constructive religious teaching, those untouched by religious influence. We've got to reach the home first. We can't build a Christian civilization on pagan home life. We must personalize our work—don't teach lessons, teach folk—teach them how to embody in thought, emotion and conduct the will of Christ."

Quincy, Ill., Church in Attendance Campaign.

The church at Quincy, Ill., W. D. Endres, pastor, has begun an attendance campaign which will run for eight Sundays, closing on the Sunday after Thanksgiving. A record will be made of those attending the services at the church, the church school and the Endeavor society, and those who have a perfect record will constitute an honor roll. During the campaign the pastor will deliver a series of sermons on the general theme: "The Work of the Church." The subjects of the eight sermons are as follows: "Why Attend Public Worship?" "Instruction in Christianity." "Mid-week and C. E. Prayer Meetings." "Personal Faith in Christ." "The Limits of the Field." "The Laborer and his Hire." "The Year Crowned With Goodness." "The Measure of Success."

Mt. Sterling, Ill., Sunday-school in Rapid Growth.

Allen T. Shaw, who went from Macomb to Mt. Sterling, a year ago, is a Sunday-school pastor. That fact is indicated by the report of attendance in the school October 10. Over six hundred were present, the largest attendance in the history of the school. Mr. Shaw has a hustling business men's class which recently averaged 105 for six successive Sundays. The Mt. Sterling pastor begins his second year's work at an increased salary. The year's reports show that this church raised \$3,000 during the year for local work. All bills are paid and money is in the treasury. Mr. Shaw has recently delivered his lecture on "Peace vs. War" at Timewell, Versailles and Ripley.

Chattanooga Pastor to Stick to Post.

Ira M. Boswell, of Chattanooga, Tenn., who was tendered the pastorate of First church, Georgetown, Ky., has declined the offer, deciding to remain in Tennessee, where he has had charge for the last twelve years.

BRIEFER NEWS NOTES.

—In a vigorous sermon dealing with local conditions in Terre Haute, J. Boyd Jones told his Central church Sunday evening congregation that he had visited the red-light district and found conditions apparently improved there. One-half of the houses had "for rent" signs, he reported. Mr. Jones spoke drastically about a certain kind of "pink tea preacher who reads essays to handfuls of people on Sunday nights."

—E. E. Violet who is now in the midst of a successful meeting with the Central Church, Pueblo, Colorado, will conduct a meeting for the church at Plymouth, Penn., in November.

—The postmaster at Cincinnati was invited to be present at "the largest Sunday-school he ever attended," by Pastor C. R. Stauffer, of Norwood church, Cincinnati, on Rally Day. He came and made a speech.

—The annual convention of First District of Oklahoma was held at Pryor, Oct. 11-13, where Byron Hestor is pastor.

—First Church, Cedar Rapids, Ia., has asked for the State convention of Disciples which is to be held in June.

—C. T. Stevens, pastor at Beatrice, Neb., First church, was the chief speaker at the Founders' Day Exercises at Cotner University early this month. His topic was "The College Man and His Country."

—Frank G. Tyrrell, recently elected pastor of First Church, Pasadena, Calif., spoke at South Pasadena on Oct. 11 at a meeting held under the auspices of the Committee of One Hundred, which is organizing the citizens of the town for civic betterment.

—The Mackinaw, Ill. Church recently celebrated the seventy-eighth anniversary of its organization. S. W. Crabtree is the pastor. Not one of the four hundred persons present could claim connection with the first days of the church.

—At the fiftieth anniversary of the church at Centralia, Ill., J. F. Rosborough, of Salem, was the principal speaker. He spoke on the theme, "Backward or Forward—Which?"

INDIANAPOLIS ITEMS.

Dr. R. P. Shepherd was the chief speaker at the county Sunday-school convention held in Indianapolis last week. E. LeRoy Dakin, recently of Chicago Memorial, now of Logansport Baptist church, was another prominent speaker.

H. Clay Trusty is in a splendid meeting at Zionsville; 31 additions so far.

Central church broke all records in Sunday-school attendance for any and all In-

dianapolis churches on Oct. 10, with 1,203 present. This was the second time the record was broken, as Third church turned the trick two weeks before, with 1,217 in attendance.

E. L. Day, of North Side, gave a splendid paper on "The Church and the Moving Picture Show" at the recent ministers' meeting.

I am much pleased with my new field and delighted with the fellowship of our Indianapolis preachers and teachers. I will have the pleasure of teaching "The Message of Jesus to Our Modern Life" in the city Y. M. C. A. this winter, and also the pleasure of co-operating with the work at Bethany settlement house which is within walking distance of the church.

C. G. Baker.

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COMMENTS OF THE RELIGIOUS PRESS

St. Louis Christian Advocate (Methodist)

Good reading from first to last. There is not a saner discussion of the meaning of baptism than it presents.

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The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal.

Zion's Herald (Methodist, Boston)

Dr. Morrison who is editor of The Christian Century, a national organ of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity.

The Advance (Congregationalist)

We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and join close communion to it.

The Epworth Herald (Methodist)

While not agreeing with all the statements made it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself.

Herald of Gospel Liberty (Christian Denomination)

He presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a moulding effect as to one's opinions of baptism. The Disciples themselves will likely get the most good from the book. Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God.

The Continent (Presbyterian)

It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that "the effect of our study is absolutely to break down the notion that any divine authority whatsoever, stands behind the practice of immersion." Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against demanding the re-baptism of Christian believers who apply to Baptist or Disciples churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

The Religious Telescope (United Brethren)

The author is clear and candid, brave and kind in performing the task to which he assigned himself. . . . As we view the real meaning of this new interpretation of baptism it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement.

Central Christian Advocate (Methodist)

Dr. Morrison belongs to what might be called the younger school of Disciples who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo-omniscience, but with the open hand of intellectual catholicity and good will. . . . The propaganda could not wish for a leader more truly representative. A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few. This book gives one evidence. The significant fact is that the author is a member of an immersion church, once commonly called "Campbellites," and while he holds to immersion as the correct mode of baptizing, yet he declares, "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble.

The Christian Endeavor World.

A thorough treatise from the immersion point of view but building a bridge toward the affusionist view.

The Congregationalist

A daring and splendidly Christian piece of work is "The Meaning of Baptism," by Charles Clayton Morrison, in which the author frankly asserts that Jesus "had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it." Nevertheless, for historic reasons he recommends retaining the form of immersion.

The Baptist Banner

A new book of more than ordinary interest. It is learned, and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

The Christian Observer (Presbyterian)

It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world. . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament. . . whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)

The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)

The author has a brilliant style and thinks along ingenious and fascinating lines. . . . However one may differ from the author there is much in this book to be commended from both the Baptist and pseudo-baptist sides of the house.

The Churchman (Episcopal)

Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)

This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review

A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of re-baptism with its implication that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ. The spirit of the book is delightful and raises new hopes where none had seemed possible.

The Presbyterian Advance

The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian

An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion. He says the use of the word "baptizo," in its New Testament usage, refers primarily to the function of initiation and only incidentally to the particular [physical] act.

The Meaning of Baptism

By Charles Clayton Morrison.

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